UNITARIAN MONTHLY

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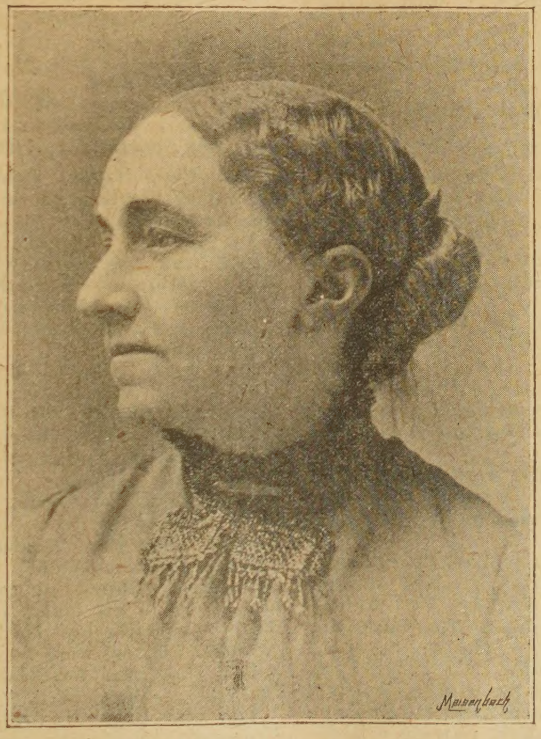

Mrs. Silas Farrington, Born February 12th, 1835,
Died April 13th, 1927. (See page 88).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

EDITOR'S NEW ADDRESS.—It is with much regret that deaths in the home have necessitated another change of address. He now resides at the house of his son, Dr. E. W. Smith, "BRADDA," MANOR ROAD, CHEAM, SURREY. Will correspondents and exchanges please note.

A correspondent sends word about "The Emerson Society." He says its objects are:—

1.—An Interest in American Affairs, chiefly U.S.A., its history, literature, etc.

2.—The Preservation of Individuality.

3.—The Cultivation of Rational Religion.

The anniversary of Emerson's birth is May 25th, on the day this magazine goes to press. He was born 1803.

Mussolini, the Italian dictator uses the word "unitarian" in his labour charter indicating association in unity.

The 70th birthday of the Rev. Dr. Walsh, of the Free Religious Movement was celebrated on April 13th at Stewart's Restaurant, Old Bond Street, London, when 120 persons attended a dinner in his honour. The reception was opened by the singing of "The Unity Hymn," which is reproduced here on next page.

The Good Friday meetings of the Northern Sunday School Federation (Unitarian), were held at the Glossop Unitarian Church, attended by 300 or more Sunday School workers.

Mr. William Shaw, of the Park Lane Unitarian Chapel, near Wigan, has received a silver medal the gift of Sir Cuthbert C. Grundy, for having made the unique record of unbroken attendance at the Sunday School for 48 years. The public presentation took place on April 10th.

The Ulster Unitarian Christian Association had its Annual Meeting at the Central Hall, Rosemary Street, Belfast, April 11th, with Rev. Lawrence Redfern, of Liverpool, as special speaker on "The Prospects of Liberal Religion."

The Quarterly Meeting of the Yorkshire Unitarian Union at Mill Hill Chapel, Leeds, April 12th, was well attended by ministers and lay representatives.

The Quarterly Meeting of the Midland Sunday School Association (Unitarian), was held at Moseley, Birmingham, April 9th, when it was resolved that an effort be made by all the affiliated schools to raise funds in aid of the Grundy Home at Blackpool.

A very large company stayed at the Great Hucklow Homes for the Easter holidays.

THOUGHTS TO THINK

THEY ARE SLAVES WHO FEAR TO SPEAK
FOR THE FALLEN AND THE WEAK;
THEY ARE SLAVES WHO DARE NOT BE
IN THE RIGHT WITH TWO OR THREE.
—J. R. Lowell.

Rev. Leonard Short, of Unity Church, Bolton, is taking three months' rest for the restoration of his health.

The Insurance Company has allowed the claim of £5,030 for the damage to the High Pavement Church, Nottingham, by the recent fire.

Rev. Stanley Mossop, of Unity Church, Sheffield, through illness has to lay up for a considerable time.

The Preston Chapel Fellowship presented the minister, Rev. A. O. Broadley, with a beautiful fountain pen and pencil, April 11th, in appreciation of his excellent work.

At Auckland, N.Z., Rev. A. Thornhill has been making arrangements for another tour to distant Unitarians.

The Unitarian Sale of Work at Stockport, March 31st, realised £202.

The Conference of the Fellowship of Youth at Manchester College, Oxford, April 14th-19th, was attended by 115 out of the 380 members.

The Copenhagen Free Church, Denmark (Unitarian), is erecting a new Church building, of which the foundation stone was laid on April 1st.

Mr. Austin P. Whitaker, son of Rev. W. Whitaker, Birkenhead, has gained a 1st Class, Honours, Classical Moderations, Magdalene College, Oxford.

Rev. C. W. Townsend has had two weeks of mission work at Nantwich, Crewe, and Newcastle-under-Lyme.

Miss Mary Francis, L.L.A., of London, was Sunday School Anniversary preacher at the Newark Unitarian Church, April 24th.

The N.E. Lancashire Unitarian Sunday School Union held its Annual Musical Festival, April 23rd, at Burnley, service conducted by the Rev. J. Horace Short, of Colne. Rev. W. C. Hall, M.A., gave an address. A united choir sang anthems and several solos were rendered.

The Unitarians of the Midland Provincial Assembly arranged a pilgrimage to the birthplace and school of Sir Isaac Newton in celebration of the 200th year after his death, May 21st, starting from Newark. There were addresses on Newton by Revs. Alfred Hall, and Dr. Lionel Tayler. Arrangements by Rev. J. W. Cock.

The new building headquarters of the American Unitarian Association, opened in April, is occupied by eleven denominational organisations. The formal opening took place with special services April 24th-28th.

Rev. H. H. Johnson has been unable to conduct the services during April at Cross Street, Manchester, owing to a breakdown in health.

Rev. W. Bottomley has visited the Unitarians at Oppossum Bay, Hobart, Tasmania, where Miss Mitchell, daughter of the late Rev. Wm. Mitchell, conducts a Sunday School and arranges services.

The Lancashire and Cheshire Men's League had its Annual Meeting at Denton, May 7th.

Unitarianism.

Unitarianism having its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and liberty always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

NOTES ON THE NEW TESTAMENT.
VI. LUKE.

New Testament criticism has suffered much from a denial of the Lukan authorship of the Acts and a misconception of the purpose of that wonderfully beautiful book. Many years ago I came to the conclusion that it was written by the author of the Gospel and that he was "Luke the beloved physician." I have not space here to follow the argument which is long and precise and depends much upon a close study of the Greek originals of the two works. Harnack, the great German theologian has stated the argument in full in his three books on the subject in the "Crown Theological Library." What is more he has come to the same conclusion as I did myself many years ago as to the date of the two books. Obviously "Acts" must have been written after the Gospel, for it refers to it in its brief preface. The question then which remains is this:—When did Luke write "Acts?" Seeing that the last half of the book treats of the life and work of the Apostle Paul and brings him to Rome and there stops perhaps a little abruptly, it is to me all but certain that it was written before the Apostle's martyrdom. It is unthinkable to me, that that crown of faithful service, to which Paul looked forward so longingly towards the close of his life, could have been omitted by his chronicler, if it had been actually won. I know the precariousness of the "argument from silence:" but in this case it seems to me to apply with considerable force. It was then a great relief to me when I found that so great a scholar as Harnack had come round to my point of view and used much the same arguments with much greater force than I had been able to do.

One of the reasons for objecting to so early a date as 64 A.D. for the Gospel and 65 A.D. for "Acts," has been a fundamental misconception of the purpose of the second of these two books. From the time of Baur to our own day it has been persistently urged that "Acts" was a peacemaking book, or Irenicon as theologians call it, written to lay to rest the quarrels between the Judaistic Christians and their Pauline brethren. Thus it has been held that it made no attempt to give exact history, but softened such facts as are found in the Letter to the Galatians (i-ii) and strove to represent what was once an acute controversy as having been a quiet and orderly discussion. The supporters of this point of view do not appear to have realised what an unfavourable opinion it affords of the writer, who is represented as moulding facts into something little better than fictions. But a careful reader of "Acts" will find in it a surprisingly fair-minded attempt to give a narrative of things as they actually occurred. This is especially evident in the "travel-journal," which is inserted just as it was written in several places and notably in the last chapters. These sections use the first person plural and are therefore known as the "we sections." But a patient study of the Greek shows that these were written by the same hand as wrote the rest of the book. The style is the same, the vocabulary is the same, the close attention to healing and medicine is the same.

In the earlier chapters there is more miracle than in their successors. But here the author was not treating of subjects within his own actual knowledge, but with traditions which had gathered around several Christian centres, such as Jerusalem and Caesarea. That the whole work was written for edification is tolerably certain, as most history was at that time. But the author endeavoured to get at the truth as far as he could and he certainly wished to glorify the two leading Apostles Peter and Paul. It may be noted that the long speeches are those of the author, who in this followed the practice of most ancient historians. But there can be little doubt that he represented the ideas if not the actual words of the speakers just as did Thucydides before him, who no one blames for this practice.

Unitarian College, Manchester.

The Annual Public Examination

will be held at

Summerville, Victoria Park. Manchester,

On TUESDAY, JUNE 28th, 1927, commencing at 2-15 p.m.

4-0 o'clock—VISITOR'S ADDRESS by Rev. W. G. Tarrant, B.A. Distribution of Prizes to the Students.

5-30—Tea.

7-30—VALEDICTORY SERVICE in Cross St. Chapel, conducted by the Rev. W. C. Hall, M.A.

The attendance of all friends of the College is earnestly invited.

For the Committee, E. OLIVER PRIESTLEY PHILLIPS } Hon. Secs.

Church Organisation

By the REV. WILLIAM C. HALL, M.A.

(5) THE CHURCH COUNCIL.

Last month I said something about the religious good that might be effected through the co-operation of church and school committees. I want now to suggest that this might be extended by the formation of a Church Council, the duty of which would be to survey from time to time, say every half-year, the distinctively religious work of the Church as a whole. It should endeavour to make every society contribute to the religious life of the Church; and to this end it should be composed of representatives of every society.

Let it be supposed that the Church embraces a Congregation, a Sunday School, a Literary Society, a Social Union, a Band of Hope, a Savings Bank, a Cricket Club, a Football Club. Then representatives of all these should be on the Council. No one would, I think, dispute the right of representation of the first two: their work is specifically religious. What about the last two? Well, why do we have cricket and football clubs in connection with our churches and schools? Is it simply because we want to provide healthy recreation particularly for young people, or because by means of this recreation we hope to give them a religious connection? If the latter, then the sooner we show our cricketers and footballers that they are not a "detachment" but a recognised part of our religious organisation the better for the success of our Church. Let these clubs have at least one representative on the Council; the appointment will probably help clean, manly play, and the players will have a finer sense of their responsibility to the Church under whose name they play.

Such a Council, once established, would be able to effect valuable relationships between the different institutions, and as a thoroughly representative body would be able to determine what new societies should be formed—and, perhaps, what old societies ought to be dropped. It would impress upon all, members of the congregation, societies, and clubs, that they had obligations to the Church as such, and that their services and all their games should conduce to the good of the Church. My strong feeling is that before a Church can be successful in any true sense it must engage the religious interest of everybody connected with it. That of our elders has been tested and proven over and over again. That of our young people simply awaits our recognition, sympathy and direction.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

The Unity Fellowship idea has not caught on as well as it was hoped it would. Among the thousands of readers of this magazine comparatively few have joined. And yet it would be a pity to think of giving it up, for it has been of help to some, and the work done has been well worth doing.

The Fellowship stretches into different parts of the world over land and sea with membership in Montreal, Canada, and as far away as Grand Prairie City, Alberta; in Palestine with a member at Tel Aviv; another, a Chinese Missionary at Singapore; in our own country members are scattered in the following counties: Bedford, Chester, Devon, Dorset, Essex, Gloucester, Hants, Lancaster, Middlesex, Northampton, Surrey, York; and Isle of Man; Glasgow and North of Scotland. The latest member is a new convert from Methodism at Blandford, Dorset, with whom our good friend Miss Theodora Mills has been in helpful correspondence. Among the members there are only eight ministers.

The Secretary has no idea to what extent the study courses provided have been made use of, or how far they have been felt to be helpful. The only Study Circle he knows of that has made use of them is the one at Blackburn, members of which have for the second time sat for examination—the member who is awarded the highest number of marks is to get a book prize. Books continue to be supplied to Fellowship members at half-price.

The Secretary desires to meet as many members as possible. Being separated and much scattered it is a difficult matter to arrange. It might be possible to get a meeting in Manchester for all within reach, say in Provincial Assembly week, or College week, and another in London during Whit week. Suggestions are invited. What members will attend?

The Manchester Memorial Hall Club has now 275 members, of which 26 are ministers.

The 91st Annual Meeting of the Liverpool Domestic Mission Society took place at Mill Street Mission, May 4th, when good reports were given, the Lord Mayor presiding.

The Fatherhood of God.

STUDY COURSE NO. 5.

(9) THE FATHER'S DESIGN.

[The references at the end of each article are to pages in the book, "Three Stages of Unitarian Theology," containing the sermon by C. Gordon Ames on "The Fatherhood of God." Problems are mentioned as hints for discussion.]

What is the Father's aim and purpose in life's discipline? It is that all His children shall become perfect as He is perfect. Life is an education to that end. Everything that happens to us in our experience is made to play its part in contributing to the realisation of that aim. The perfection intended is that of moral character, which carries along with it the perfect development and fulfilment of every mental and spiritual faculty. The Father's design is that everyone of His children shall become like Him,—Godlike in thought and feeling, in motive and conduct, in that wonderful love that reconciles all things and unites all in one.

This is the divine plan for every human being. As men become individually more perfect in moral character they create a more perfect society or community. And the community that is morally sound, just, righteous in its conditions and regulations, is in its turn a help and a safeguard to all its members. The whole and all its constituent parts act and react upon each other for mutual benefit. Each individual helps to create the perfect community and the community contributes much to the perfecting of each of its members. Thus is it that the Divine plan includes the perfection of each personality, and also that of the community, nation, and race of which they are constituent parts.

The great design is more wonderful than we can at present imagine. God is not content to be a lonely Being. He is creating, developing, perfecting, through discipline, trial and experience a race of companions and comrades fit to be His partners in the grand enterprise He has in hand. He who has made us social beings by nature is a social being himself. As Dr. Ames says: "the bringing up of a family for himself is his purpose and habitual business." The Father seeks communion with his children, desires companionable intercourse with them, designs his providential discipline to bring them into those intimate relationships with him as his friends and sharers in the divine activities. What a glorious prospect! The joys and delights of perfect life awaiting all God's children, —life abounding with divine energy, beautiful, harmonious, free from every kind of discord, and palpitating with the forces of those sublime affections of righteousness and love.

References: 51-2; 58; 273-5; 314.

Problems: What reconciles all things? Character and social consequence; The Individual and the Community; God not lonely.

(10) THE FATHER AND HIS CO-WORKERS.

Every human being who is seeking after righteousness is a co-worker with God. "Seek ye first the kingdom of God and his righteousness," is the work for which all men are created. It is, that we must be about our Father's business. God's highest work is done through human agents, that is to say—through beings able to think his thoughts and to enter into an understanding of his purposes. All the creatures God has made, down to the minutest form of life, is engaged in doing the Creator's work and are in their degree his instruments and fellow-workers. But these lower forms of life are not conscious of their partnership in the divine activity. Man enters into a consciousness of it. Endowed with a larger measure of the Divine Nature and its greater powers of mental and moral imagination, human beings can realise that they are co-operating in God's creative enterprise in every effort they make in the practice of righteousness. The whole universe is designed and organised on the principle of right relationship. That is the basis of the universal order of nature—the right relation of the whole in all its parts to each other.

In science the discovery of every new possibility is the finding of another right relationship. The wireless message that swiftly speeds its way across the world is the establishment of that with the waves of ether. And any discovery in the moral sphere such as the reconciliation of industrial interests or the harmonising of international affairs so as to make fracticidal war henceforth impossible, will be adjustment to the universal order. The dream of the ages for the establishment of a heavenly system of things on earth is a divine communication from the Eternal Father to the minds of his children. It is a reminder from Him that we are naturally constituted for such a condition, that order, harmony, agreement, goodwill, right relationship, are the conditions necessary for our truest welfare and highest development.

From such considerations it is evident that every effort put forth by any human being for the establishment of improved conditions of life is real co-operation with God no matter how humble it be. All conduct that promotes disorder is opposition to the Creator's purpose. The Divine plan for the realisation of a perfect Humanity depends upon human effort. God is ever working with man, pouring his inspiration of high thought and noble purpose into minds open and able to receive it, and what is so greatly

needed is that men shall work with God as his helpers and partners in the creation of that divine consummation which the many generations of mankind have so devoutly wished. The Father seeks our help. He has endowed us with power to help. He does His part, but it would be useless for Him to do for us what he has empowered us to do as our share in the great enterprise. He waits for us to be co-workers with him.

References: 75-6; 78-82; 88-9; 267-8.

Problems: Our Father's business; God works through human agents; right relationship; God needs help.

(11) THE FATHER'S WILL.

It is the will of God that the fulfilment of all righteousness shall be realised throughout the whole of his creation including all human affairs. It is the divine will that in every human being the purpose for which that being is created shall be fully realised. It is the Father's will that all His human children shall be united in spirit, in affection, in thought and feeling with Him. It is His will that all obstructions in the way, all opposition to his purpose shall be removed, that every evil shall be abolished, and that order, harmony and peace shall be fully realised. The Father has a great estate awaiting the claims of his children. It is His will that they shall all enter into their divine inheritance.

There are theological creeds which contradict these statements. They are only the opinions of men who were the creedmakers, who knew no better. They possess no divine authority. These creeds state that all men who do not accept and believe them will without doubt perish for ever; that many of them who are unregenerate, or not chosen for Salvation, will be cast into torment and never find deliverance from it. If such creeds were really true it would mean that it is not God's will that all his children shall enter into the divine inheritance. But they are not true; they are unreasonable; they make God less than a Father, more cruel than the most brutal of human beings, which is a sufficient proof that they are not true.

There are some people who think that there are many men who do not deserve to be saved, and that it is better that they should perish, and they cannot believe that all will be made safe in the heavenly fold. They are sure in their own minds that many will be lost for ever. But Jesus did not agree with that opinion. He said that it is not the heavenly Father's will that one should perish. His parables of the Lost Sheep, and The Prodigal Son teach the very opposite view to that of the creeds and of the doubters. If God is more fatherly than all the human fathers He has made, and more loving than all the human mothers for their children—as He must be—then the creeds and the doubters are quite away from the truth. The teaching of Jesus and the plain facts of human nature are more in accord with reason, and are more worthy and reliable as to what God's will is.

The Father has a precious possession in the souls of his children. He has invested them all with tremendous powers and possibilities capable of development to complete realisation. It is His will that the great investment shall not fail. He knows the immeasurable worth of the human soul. It is His will that there shall be in each without exception the fullest realisation of that worth. It shows a lack of faith in the goodness of God in anyone who doubts that it is His will. Those who believe it will be justified in their faith. It is not possible to have too much faith in the infinite goodness of God.——

"O Love that will not let me go.—"

References: 38-9; 48-50; 287-91; 310.

Problems: The Divine Inheritance; What of the Creeds? A Cruel God impossible; do all men deserve to be saved? The Father's Investment.

(12) THE FATHER'S POWER.

Does God really possess the power to realise His purpose in every man, and in every community of mankind? That is the same as asking: Is God all-powerful—almighty? The fact of the existence of evil is quoted by some to prove that He is not almighty—that He fails to prevent opposition to his will.

If this view could possibly be true it would mean that man in the promotion of evil, exercises a power sufficient to defeat God, and is therefore more powerful than his own Creator—which is an unreasonable supposition. This bad reasoning is based upon a shortsighted view of the Creator's method. How does an infant learn to walk? A wise father lets the child venture for itself. He watches the efforts of the little one, and knows that in its attempts to walk it is sure to have some falls and possibly some painful bruises. A fall is an evil only as relating to the child's comfort, and all evil is relative. Why does the father allow the possibility of such evil? He can prevent it by guarding the child against falling, but he does not. It is his purpose and intention that the child shall learn to walk by its own effort. And if when venturing for itself it falls and even gets hurt it learns by that to be more careful to see where it is going and to avoid mistakes. It would never learn to walk if its parent always kept hold of it to prevent any fall, just as a young bird would never learn to fly except by its own effort.

This about the child is a parable of life. Man is the infant, who has to learn how to walk in the right way, through life. In trying to walk before he knows how, he is certain to make mistakes and to get falls and bruises. This does not prove that the Father is not able to prevent

man from falling and thus prevent what we call evil. It only proves that what we call evil is only so as relative to man's comfort for the time being, and that it is not an absolute evil, but that it is a necessary and educative discipline. It is God's method of teaching man how to walk rightly, and is a proof of His wisdom and power. Our Father knows his business and pursues it in the only wise and possible way to achieve the end he desires to fulfil.

It is therefore perfectly true that God is almighty to accomplish his purposes.. He can and will realise his highest design in every human soul. There can be no such thing as failure with Him. He is the only Power in the whole Universe, for all power is derived from Him. All the ability, energy, and strength possessed by man is given to him by the Creator. There is no abiding or durable power in existence apart from Him. Consequently it is certain and inevitable that the grandest hopes for the future of each human soul will be realised, and that the sublimest dreams of humanity for the future of the whole race will be, and can be, fulfilled, by the methods of training and education provided in Our Father's wisdom and love.

References: 53-4; 62-3; 291; 298-304.

Problems: Can God be defeated? Learning to Walk; Is Evil doomed? Man's reservoir of power.

(13) THE FATHER—OUR SAVIOUR.

From what has already been advanced in the brief sketches of this short course of study it should appear quite plainly how true it is that everything that God does to us, is done out of His fatherly love, and that his Fatherhood means everything that is good for each and every one of His great human family on earth or anywhere.

It should be borne in mind that as the children of God created by Him out of his divine nature, all human beings are as immortal and imperishable as the Father whose children they are. The whole Universe with its many mansions is their eternal Home. This earth is but part of the great school of eternity in which the training and development of each individual and the race are to be continued in ever growing progress towards unending possibilities of perfect character and perfect life. God is a spirit possessing the universal Mind, the all-embracing Intelligence, the all-conquering Will, the abounding energy of infinite Love. He is a Spirit clothing and embodying his living influence in many forms. Because He is a Spirit, man the child of God, born of God, is also a Spirit, embodied for this earthly experience in a fleshly form. And man expresses himself—his thought, his feeling, his ideas, in all the things he creates, in every human institution he establishes. But his earthly body is not himself. It is a temporary vehicle by which he does his work in a material world, through which he speaks and acts his part for the time being while he is on this physical plane. But the fleshly body is perishable. It wears out, and when it has done its fully appointed work it falls away and liberates the man himself for the next stage of experience and training required for his continuing progress.

All the time and through eternity, God our Father is helping, suggesting, inspiring. So far as our minds are open to receive of His Spirit, and able to see and understand His suggestions all around and within, His help is ours. When we resist temptation it is with the strength that he has given; when we realise that we have made a mistake it is with the vision He has made possible; when in selfishness and sin we suddenly waken up to our folly and resolve to turn away from it, the awakening is His design; when our heart is touched by the sympathy and kindness of a friend where did the inspiration of that kindness come from, but from Him?

Our Father is working all the time to save us from ignorance, from selfishness, from sin, from needless woe and wretchedness, from everything that endangers our true welfare, but He can only save us so far as we are willing to be saved. He has so planned the workings of cause and effect that we must sooner or later become willing to take His Hand and receive His Help. The most passionate love of the mother for her child—where does that come from if not from Him saving the child through the mother? The rescuing love of the hero and the redeemer is inspired by Him. The wonderful love manifested by Jesus and other noble emancipators is the saving power poured into their willing souls by our loving Father who is the Saviour of all mankind.

References: 62-3; 282-3; 286; 292-6.

Problems: Body and Spirit; forms of thought; How God helps; how the Father saves us.

DEATHS.—Mrs. Silas Farrington, Chalfont St. Giles, Bucks, April 13th, 92; Mr. Charles Ibbottson, of Stannington Chapel, Sheffield, April 11th, 91; Mr. A. Wakefield Richardson, Bristol, April 18th, 60; Mr. Frederick J. Rymer, Hornsea, Hull, April 21st, 68; Ald. Wm. Gill Smith, Evesham, April 25th, 66; Miss Mary Bryce, London, sister of the late Viscount Bryce, April 26th, 80; Mr. John Edward Ogden, Minchinhampton, Glos., formerly of Liverpool and Oldham, April 27th, 68; Mrs. R. M. Montgomery, Highgate, April 29th, 55; Miss Ellen Hollamby, Sevenoaks, April 25th; Mr. K. Conway Blatchford, grandson of the late Rev. A. N. Blatchford, at Digby, Lincolnshire, May 3rd, 18; Mr. Howard G. Rymer, Carshalton, Surrey, April 25th, 24; Mrs. W. W. Tasker, Chester, April 27th, 67; Mr. James Albert Ronald, Streatham, London, May 1st, 65; Mr. Wm. J. Cooley, E. Dulwich, London, May 4th, 73; Caroline Watson, Evesham, May 4th; Mr. George Dalby, Birkenhead, May 4th, 66; Mrs. Charles Wm. Lord, Halifax, May 8th, 81; Mr. Wm. H. Shrubsole, F.G.S., Ventnor, 89; Miss Catherine Dobson, Southsea, May 11th; Mr. James Beardmore, Blackpool, 74; Mr. Francis Wright, Grey Abbey, Co. Down, May 4th, 90. Lord, Halifax, May 8th, 81.

At Blackpool, North Shore, the Unitarian Bazaar, May 4th and 7th, realised £160.

Mrs. Silas Farrington.

Mrs. Farrington, widow of the late Rev. Silas Farrington, who was minister at Upper Brook Street Free Church, Manchester, 1872-89, and at Richmond, Surrey, 1889-1904, was born February 12th, 1835, and died April 13th last, in her 93rd year. She was an excellent wife for a minister, being an active helper of her husband with a genius for Sunday School work. She produced a hymnal "Hymns for Heart and Voice" which was much appreciated in our schools. On Mr. Farrington's retirement they made their home at Chalfont St. Giles, Bucks., where she passed away. Her husband died suddenly at Cannes, December, 1911, and her widowhood of sixteen years has been relatively free from the infirmities of old age with a continuance of mental vigour, except that latterly failing sight ended in blindness. She had a mind that was brilliant and swift, and she could be eloquent in speech. Her many friends and grateful admirers reverence her memory as an ever ready helper, and an inspiring teacher.

The Women's League.

The Birmingham District branch of the League held its spring quarterly meeting at Coventry on April 23rd at the Great Meeting House. There were members from eight branches, Birmingham (2), Coventry, Evesham, Kidderminster, Lye, Walsall, and Warwick. Service conducted by Mrs. Piper was addressed by the Rev. W. A. Constable, of Warwick, on "Adult Education in America." Miss Nettlefold presided at the business meeting when it was reported that the branches formed at Northampton and Oldbury had joined the District League.

Members of League branches will be pleased to know that away in California the Unitarian Women's Alliance started a movement to establish a Home for aged Unitarians three years ago to be called "Sunset Hall." There are twenty Alliances in the State and they are all expected to support the enterprise.

At Chester the Women's League has lost a prominent local member in the death of Mrs. Tasker on April 27th.

The spring meeting of the Liverpool District Women's League was held at West Kirby on Wednesday, May 4th, 1927, 110 being present, 12 branches represented. Tea was very kindly provided by our West Kirby friends the proceeds to be handed over to the building fund for their new church. At 5 o'clock a short meeting was held, Mrs. Willmer in the chair. An address was given by Miss L. G. Parker, B.A., Sec. of the West Kirby Branch of the L. of N.U., on "The Case for the Reduction of Armaments." 20 per cent. of the nation's money was being spent on armaments she contended, and that all men serving in the army, navy or air-force were employed in unproductive labour. So it behoved all of us to do all in our power to get armaments reduced.

To this end a resolution was passed that: This meeting assured the Prime Minister that the people of this country desire a lasting peace, and hope for tangible results from the Conference of the L. of N. on the limitation and reduction of armaments.

This meeting therefore welcomes the invitation taken by His Majesty's Government, in putting forward a draft dis-armament treaty at Geneva, and urges the Government to use every effort to reach an honourable understanding with other nations as to what immediate reductions we and they can make in armaments, it assures the Prime Minister that measures for progressive reductions by international agreement will find an enthusiastic backing in Great Britain.

The Mountpottinger branch of the Women's League, Belfast, took charge of the morning service on Sunday, May 15th, during the minister's absence. The service was conducted by Mrs. E. R. Jackson.

Miss McCalmont presided at the organ. Solos were sung by ladies, including a blind vocalist, and there were lady collectors.

The Belast Domestic Mission branch of the Women's League held their first summer meeting on Monday, May 16th. Mrs. McIlwrath gave an interesting health talk on "Summer dangers and how to avoid them." Tea was served and the arrangements completed for the annual excursion on May 30th. This year hospitality has been offered by the ladies of the Cairncastle congregation and members are looking forward to a delightful outing.

The winter session closed in April, when members of the First Church Branch entertained the Mission Branch to tea. An enjoyable concert was provided and Miss Armstrong gave a short resume of her trip to Canada.

At Ilford the Women's League branch have had an interesting talk from Miss Winifred Furness, of Adelaide, South Australia, telling of the various activities of the Women's League and other Church institutions of the Adelaide Church, where Rev. G. E. Hale, B.A., is the able minister.

At Nantwich the League branch has held a Jumble Sale and raised £8.

Literature.

CHRIST AND THE POLITICAL ECONOMISTS. By H. Bodell Smith. London: The C. W. Daniel Co. 3s. 6d. Net.

An exposition of a system of economics reconstructed from the sayings of Christ, as opposed to the doctrine of Adam Smith and John Stuart Mill. We hasten to assure the conservatively minded that this little book is not Socialist propaganda, although some of the "Practical Suggestions" in the final chapter will make harsh reading for the landed aristocracy of England. The author directs his most violent attack against the economists' doctrine that competition and the free working of the law of supply and demand are right and just and beneficial to mankind. That system of economy which approves man's struggle to grab his neighbour's goods by barter and bargain, the author contends, is unjust, wasteful, hate-producing. and not true economy of man-power. In strong terms he points out the injustice of permitting an employer to hire workmen at starvation wages, merely because he is in the better position to bargain. In contrast, he holds up Christ's doctrine; "Give, and it shall be given unto you"; "With what measure ye mete, it shall be measured unto you again." A fairly logical system is built up from the idea that whatever contributes to human welfare and happiness is true wealth. It is a pity that Mr. Smith does not go further in developing the details and practical ramifications of these principles. Perhaps Christ's principles are a good, workable code; who can tell? Seldom indeed have men dared to give them a trial.

C. S. H. (In "The Christian Register").

A notice by Dr. J. Cyril Flower says:—

In this little volume Mr. Bodell Smith assails the attempt to study Political Economy as a positive science. In the introduction he describes his aim as "an indictment against orthodox political economy, and the system of production, distribution and exchange of material commodities which it describes."

Mr. Smith would have us derive our inspiration from Jesus as "a social reformer . . . supreme over all others." Further he seems to hold that we can get more than inspiration—we can get detailed "economic" instruction from the recorded teaching of Jesus. In Mr. Smith's sense we can, for by "economics" he does not mean what is commonly understood by that term: he means by it the principles of applied ethics and religion. In the teaching of Jesus there are many such principles which have never yet been seriously tried, sometimes because they have not really been believed in even by those who professed to accept them, sometimes because it has been far from clear how these general principles could be effectively applied in particular concrete circumstances.

In essence Mr. Smith's message is that we shall never change our present system of production, distribution and exchange of material commodities except in proportion as we undergo a change of mind and heart. The system is one of the expressions of the way man behaves, and to get a different system to describe (not as theory, but operating fact), we have to learn how to change the behaviour. I was struck with a remark made to me only the other day by a W. E. A. student: "I don't think" he remarked "that you University people have the smallest idea of the enormous number of working people who read nothing and are only interested in getting a wage sufficient for their bodily needs and amusements." The remark applies perhaps to many social idealists, who do not remember that until that mass of mankind as well as the rest get a change of mind and of heart, the kingdom of righteousness will remain the kingdom of heaven instead of becoming that of earth. J. C. F.

"Mazzini—Thoughts on Democracy," No. 9 of "The People's Classics," 2d., The C. W. Daniel Company, Graham House, Tudor Street, London, E.C. 4.

A good account of Mazzini's ideas in his own words, preceded by a biographical sketch.

MINISTERIAL CHANGES.—Rev. G. Randall Jones, was inducted and welcomed at Bridport Unitarian Church on April 28th; Rev. J. Wilson has resigned at Glossop and is appointed to the Gateacre Chapel; Rev. W. H. Sands has concluded his ministry at Great Yarmouth; Rev. Sidney Spencer, B.A., has entered upon his ministry at Hope Street, Liverpool, May 1st, and has received public welcome; Rev. Basil Viney, of S. Shields, has accepted appointment to the Kendal ministry.

At Auckland, N.Z., the Unitarian Church, under Rev. A. Thornhill, has 181 members with a gain of 16 during the past year.

The Unitarian Sale of Work at Dewsbury, May 7th and 10th, realised £132.

The Yorkshire Unitarian Sunday School Union had its Annual Meeting at Chapel Lane Chapel, Bradford, May 14th. preacher Rev. F. A. Bullock. Good progress was reported at the evening meeting.

The Western Unitarian Union Annual Assembly was held at Plymouth, May 11th, with a large attendance of ministers and delegates. Rev. Dr. Tudor Jones was the preacher at the evening service.

The success or failure of the World Disarmament Conference, which will probably be held next spring, must depend largely on public opinion. To help create a healthy opinion the committee of the Sunday School Association, has resolved that "this committee. realising the importance of the Armaments question, urges strongly on the Sunday Schools the desirability of the study of the subject in the immediate future."

The late Mr. James Thomson, M.A., C.E., has left £500 to the Church of the Divine Unity, Newcastle-on-Tyne.

Sir Isaac Newton and God.

The following translation by Dr. A. D. Tyssen of Newton's preface to his "Principia" called his "Scholium Generale"—published in the "Unitarian Monthly," of March, 1910, having been asked for and being out of print, is here reproduced for our readers and any who may desire to possess themselves of a copy.

1. This most exquisite arrangement of sun, planets and comets, could not have arisen except by the design and execution of an intelligent and potent Being.

2. And if the fixed stars are centres of similar systems, these all being constructed with like design, must be under the dominion of One; especially since the light of the fixed stars is of the same nature as the light of the sun, and all the systems transmit light to each other.

3. And that the systems of fixed stars may not be drawn together by their gravity, He seems to have placed them at immeasurable distances apart.

4. He rules all things, not as mere spirit of the world, but as Lord of the Universe.

5. And on account of His power He is wont to be called the Lord God Almighty.

6. For God is a word expressing relation, and it has reference to servants; and God-ship is the supremacy of God, not over his own body, but over servants.

7. The most high God is a Being eternal, infinite, absolutely perfect.

8. For we say "My God, Your God, God of Israel," but we do not say "my eternal, your eternal, eternal of Israel"; we do not say "my infinite" or "my perfect."

9. These appellations have no reference to servants.

10. The word God signifies everywhere Lord; but not every lord is God.

11. The supremacy of a spiritual Being constitutes God; if true, true; if most high, most high; if imaginary, imaginary.

12. And from His true supremacy it follows that the true God is living, intelligent, and potent; from his other perfection, that He is most high or most highly perfected.

13. He is eternal and infinite, omnipotent and omniscient, that is, He endures from everlasting to everlasting, and is present from infinite to infinite; He rules all things and knows all things, which are or can be.

14. He is not eternity or infinity, but eternal and infinite; He is not duration and space, but He endures and is present.

15. He endures always and is present everywhere, and by existing always and everywhere He constitutes duration and space, eternity and infinity.

16. Since every particle of space exists always, and every endurable moment of time exists everywhere surely the Maker and Lord of all things will never, will nowhere fail to be.

17. Every sentient creature at different times of its existence, and in its different organs of sensation and emotions, is the same indivisible person.

18. No distinct characters, successive in duration or consisting in space, are given in the personality of man or his intellectual principle; and much less in the intellectual substance of God.

19. Every man, in as far as he is a sentient thing, is one and the same man, while his life lasts, in one and all his organs of sense.

20. God is one and the same God always and everywhere.

21. He is omnipresent, not only virtually, but also substantially; for there cannot be a virtual without a substantial existence.

22. In Him are contained and move all things, but without mutual action.

23. God is not at all affected by the movements of bodies: they feel no resistance from the omnipresence of God.

24. It is admitted that the most high God necessarily exists; and from the same necessity He exists everywhere and always.

25. For which reason also He is homogeneous throughout; He is all eye, all ear, all brain, all arm, all power of perceiving, understanding, and acting, but in a manner by no means human, in a manner by no means bodily, in a manner to us entirely unkown.

26. As a blind man has no idea of the heavens, so we have no idea of the modes in which the most wise God perceives and understands all things.

27. Of all body and shape He is entirely free, and therefore He cannot be seen or heard or touched, nor ought He to be worshipped under the form of anything corporal.

28. We have ideas of His attributes, but what the substance of anything is we by no means know.

29. We see only the shapes and colours of bodies, we hear only sounds, we touch only external surfaces, we smell only odours, and taste flavours; the inner substances we know by no sense, by no act of reflection, and much less have any idea of the substance of God.

30. We know Him only by His qualities and attributes, and by His most wise and good arrangements of things, and their final causes; we reverence Him however, and worship Him on account of His power.

31. For God without power, foresight, and final causes, is nothing else than fate and nature.

32. From blind metaphysical necessity, which of course is always and everywhere the same, no variation of things arises.

33. The whole diversity of things created, both in places and times, could only have arisen from the conceptions and will of a Being necessarily existing.

34. But God is said allegorically to see, to hear, to speak, to laugh, to love, to hold in hatred, to desire, to give, to accept, to rejoice, to be angry, to fight, to fashion, to found, to build.

35. For every statement concerning God is taken by analogy, not perfect, but still good in its kind, from human affairs.

36. And thus much about God, to discourse concerning whom from the ground of the phenomena of nature, belongs to natural philosophy.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

PARENTAL RESPONSIBILITY.

The habits of parents who indulge in alcoholic drink have a directly injurious effect on the physical constitution of their unborn childen.

Dr. Norman Kerr describes a case "in which first was born a son and then a daughter, who both mentally and physically were excellent specimens of vigorous humanity. After the birth of the daughter the father fell into habits of dissipation and rapidly became an habitual drunkard. He had four more children, of whom one was defective in mind, while the remainder were complete idiots."

Dr. F. W. Mott, F.R.S., Pathologist to the London County Asylums, has given the following example of research in the "British Medical Journal" concerning a drunken father and insane offspring:—

Father born 1830. No family history of insanity, fits or nervous disease. Chronic drunkard from boyhood. In asylum 12.6.76 to 11.7.76; and 19.1.92 to 8.2.92. Mother, no history of insanity in family. Daughter born 1859. Admitted to asylum 24.10.74. Discharged and re-admitted on subsequent occasions. Still in sylum (1905).

Daughter born 1860. Admitted to asylum C.10.74. Discharged and re-admitted on subsequent occasions. Still in asylum.

Son born 1862. Admitted to asylum 29.6.77. Discharged and re-admitted and discharged on two subsequent occasions.

Daughter born 1869. Admitted to asylum 2.1.92. Discharged and re-admitted. Still in asylum.

Son born 1872. Admitted to asylum 24.11.88. Died of tuberculosis 4.9.02.

Son, daughter, daughter, not been in asylums.

Out of these eight children five insane. There can only be one explanation as to the cause, viz., the condition of the father and its effect on his offspring.

Dr. Sullivan, Medical Officer in His Majesty's Prison Service, ascertained that of 600 children born of 120 drunken mothers, 335 died in infancy or were still-born, and that several of the survivors were mentally defective, and as many as 4.1 per cent. were epileptic. He also reports a case of the older children of a family being normal human beings whilst the younger ones born after the mother had become an inebriate were neurotic and degenerate.

Dr. MacNicholl undertook a study of the mental deficiency of ordinary children, for the New York Academy of Medicine, in 1901. Fifty-five thousand school children were examined. Of these 58 per cent. were below the required standard of intelligence, 17 per cent. being actual "dullards," 25 per cent. "very deficient," and 16 per cent merely deficient.

The habits of the parents with regard to alcohol are reported in 20,147 cases:—Children of drinking parents 6,624, 53 per cent. reported dullards. Children of abstaining parents 13,523, 10 per cent. reported dullards.

Of the children of abstaining and abstaining grandparents only 4 per cent. were "dullards," whereas of the children of abstaining parents but drinking grandparents 78 per cent. were "dullards."

All the facts quoted in this article are from "Alcohol and the Human Body" by Sir Victor Horseley and Mary D. Sturge, M.D. The facts point their own moral. The terrible waste of life, in untimely death, in suffering and disease; the waste of resources in the cost of asylums, prisons and other institutions for the feeble-minded; the despair of teachers in schools having to struggle ineffectively to get instruction into the minds of the defectives who cannot take it. This mass of incapables brought into the world unfitted for it, constitute the most difficult elements of the social problem.

Is it not a religious duty to bring such revelations to light, to let reasonable people know how the law of cause and consequence is acting before our eyes, and what a tremendous responsibility rests upon all parents—to the children, to society, to humanity, and before God?

A bust of William Ellery Channing, D.D., was unveiled in the Hall of Fame, New York City, May 5th, by a grand-daughter of Channing, and the presentation was made by Rev. Dr. S. A. Eliot, President of the American Unitarian Association.

For the Children.

By Rev. H. FISHER SHORT.

WHO WILL COME SAILING?

A real June day. The sky, unflecked by the faintest feather of a cloud, was perfect blue. Not a breath of a breeze. In the hot sun glares were swirling clouds of singing insects.

On such a day, Jo found herself on the bank of the broad deep river that flowed in smooth silence towards the sea.

Her arms were full of flowers, and, in her dainty summer frock and wide brimmed hat, she was a picture.

But, oh, how weary she was after her labour! And no wonder, on such a blazing, breathless day. No wonder, either, that she sank down on the grassy slopes and closed her eyes.

Hardly had she done so when strains of the most lovely music floated towards her. It seemed to be a song, though she could not catch the words. And so sweet it was that she held her breath. Nearer it came, and nearer still. Then, she heard quite plainly:—

"Afloat, afloat, in a fairy boat,
Who will come sailing, sailing with me?"

And round the bend of the river came gliding the fairy singer in her fairy boat.

Jo gasped. Never had she seen any being so beautiful. In a flowing robe of whitest softness, her hair a shower of fairy gold, her face, sweet as a flower, glowing with a wonderful smile, and her arms outstretched in welcome, the radiant immortal drew near.

Springing to her feet, Jo felt herself being drawn, as by unseen hands, towards the boat and then found herself sailing down the great silent river.

Everything now became magical. Everywhere was transformed. The banks of the river slowly melted away. And the fairy boat danced gracefully on a sea of burnished sapphire overarched by a sky blue as violets.

"Where are we sailing to?" whispered Jo.

"Perhaps you would like to see the Island of The Happy Children," replied the fairy.

"Oh! please; that would be lovely" said Jo, clasping her hands.

Smiling, the fairy waved her wand, and out of the sea, there rose up a great and wondrous pearl which flashed back a thousand changing colours to the kiss of the sun.

For a moment Jo was dazzled by the brightness and covered her eyes.

When she looked again, the pearl had become an island, but an island such as is seen only in dreams. It was the Island of the Happy Children.

And how happy they were! No tears, no sighs, no frowns, no angry looks, no discontent, no selfishness, no quarrels!

Perfect joy was seen in their dancing eyes, their dimpled cheeks, their merry lips, their restless limbs. Some were singing, some were dancing, some were playing games. All were just brimming with unspeakable happiness.

"Are we going to land?" asked Jo eagerly.

"Not to-day, dear," said the fairy quietly.

"Why not?" enquired Jo, rather impatiently.

"Because it is the Island of the Happy Children."

"I don't understand," said Jo; "I'm sure I should be happy if I could play with the Happy Children."

"Before you could do that," gently confided the fairy; "you would have to learn a beautiful secret."

Suddenly, Jo was surprised by the sound of other voices.

"Lood here, Jack, I wish I'd never come; I'm not enjoying myself a bit; and its always the same."

Jo opened her eyes. She must have fallen asleep, she thought. She sat up quickly and looked around, but there was no one in sight. Then she caught the sound of people walking just beyond the trees.

"What do you mean, Lizzie," said a surly voice.

"That must be Jack," thought Jo.

It was, and a disagreeable Jack too.

"What do I mean? Why, we came out for a walk on a lovely summer's day, and nothing is right for you; you've done little but grumble all the way."

"That must be Lizzie," thought Jo, wishing she could see what Lizzie was like.

"What have I said, Lizzie?" asked Jack, sounding surprised.

"Said!" snapped Lizzie, "What haven't you said? It's too hot, the sun's too bright, you can hardly breathe, there's too much dust, the gnats are a nuisance, and I know not what. And your grousing spoils my pleasure as well as your own."

After that, only murmurs reached Jo as the unhappy pair walked further away, but she thought that they had taught her the fairy's beautiful secret.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

Dear Kiddlekins,—

Last month, I was wondering what had become of all our story-tellers. The cupboard was quite bare. In my disappointment, I made a terrible threat, and, what do you think? Three

charming stories from three charming children came tumbling in, almost immediately. The first to arrive was a delightful little study written as a school essay. It appears below. Let us give three cheers to Jessie. Hip! Hip!—— 1 . 2 . 3.

Thank you!
Ever your loving,
UNCLE FISHER.

I AM A RIVER.

I first was a little tiny stream in a wood. Children used to bathe in me, and have picnics on my embankment. I was very clear, and weary travellers used to drink of my silver waters. But on and on I went, through the vales and hills. I watered the flowers that grew by the roadside, I rippled over the sandy pebbles with glee. Once a beautiful maiden, with golden hair, came to me to fill her pail, to water her sheep. Old dames from country cottages came to me for jugs of water, which they always recommended to be pure and sweet. The farmer led his cattle and horses to drink of me, and bathe their feet after the day's ploughing. I swept o'er moorland and plain, then on through the fields and woods. I grew larger and wider every day, for was not I on my way to join the brimming river? And so I did, and flowed into the open sea, and ever had the words been mixed with my thoughts:—

For men may come,
And men may go,
But I go on for ever.

JESSIE MOLYNEUX.

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UNION FOR SOCIAL SERVICE

Annual Meeting (Twenty-First)

Wednesday, June 8th, 6 p.m., Lower Hall, Essex Hall, W.C. 2

Nominations for Officers and Committee must reach the Secretary, Rev. P. CHALK, 32, Killarney Road, S.W. 18, not later than June 1st.

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Annual Meeting, Essex Hall (Upper)

Thursday, June 9th, 4-30 p.m.

His Honour JUDGE HERBERT SMITH in the Chair
Speakers: Revs. W. C. Hall, H. Crabtree, W. G. Topping, Mr. G. W. Shipway, Mr. Wright Broadbent (Suffolk Village Missionary).
Friends and Supporters cordially invited.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

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(2) DEATH—AND WHAT THEN?

"Decomposing flesh . . offends our senses, shocks our memory, daunts our courage, whereas it would be so easy for us to avoid the hateful test. Purified by fire the memory lives in the heights as a beautiful idea; and death is naught but an immortal birth cradled in flames.—*Maeterlinck.*

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Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

. . . THE . . .

ANNUAL MEETING

will be held

at Altrincham,

on WEDNESDAY, JUNE 15th, 1927.

Religious Service in the Dunham Road Chapel at 11 a.m., Preacher, Rev. J. Evans, B.A., Supporter, Rev. W. T. Bushrod, M.A. Collection for the Funds of the Assembly.

Lunch at Fern Lea, Dunham Road, 12.30 and 1.15, 2s.

Business Meeting in the School at 2 p.m., Alderman D. Healey, Esq., J.P., President, in the Chair.

Tea at Fern Lea 4.15 and 5, 1s.

Evening Meeting in the School at 5.45, P. M. Oliver, Esq., B.A., in the Chair. Addresses by W. Byng Kenrick, Esq., and the Rev. E. Glyn Evans.

N. Anderton, Hon. Sec., Monton.

National Unitarian Temperance Association.

ANNUAL MEETING

FRIDAY, JUNE, 10th, 1927.

3-0 p.m. BUSINESS MEETING

followed by an address from

Mr. ALEXANDER THOMSON,

United Kingdom Alliance, late of Vancouver, B.C.

Subject:

The Vision and The Mission of Temperance Reformers.

Tea 5 p.m.

Fellowship of Youth.

Whit Week Meeting—Essex Hall (Upper) Wednesday, 8th June, 1927.

Speakers:

Mr. O. L. Mathews: "The Fellowship of Youth."
Miss M. H. Roscoe: "The Work of the Branches."
Mr. K. A. Povah: The Fellowship and International Relations."

The Vice-President, Miss M. H. Roscoe, in the Chair.

THE Sunday School Association

ANNUAL MEETINGS

1927.

ESSEX HALL, LONDON.

Tuesday, June 7th, at 2-30 p.m. (Small Hall)
Conference on "Music in the Sunday School."
Opener: Rev. J. W. Cock.

At 4-30 p.m.
Informal Reception of Delegates.

Thursday, June 9th, 10-30 a.m. (Essex Hall)
Annual Business Meeting and Conference on "The S.S.A. New Work—Possibilites."

At 1 p.m.
Luncheon at the Bonnington Hotel, Tickets 3/- each, which must be bought beforehand.

British League of Unitarian and Other Liberal Christian Women.

ANNUAL MEETING.

Essex Hall, Wednesday, June 8th, at 3-30.

Opening Service conducted by The Rev. Barbara Thomas.

Mrs, Woodhouse, President, in the chair.

SPEAKERS:

Mrs. W. C. HALL, (Pres. Man. Dist.)
Mrs. C. M. WRIGHT, (Liverpool)
Mejuffrouw Jansen, (Amsterdam) and others.

ALL FRIENDS CORDIALLY INVITED.

UNITARIAN & FREE CHRISTIAN PEACE FELLOWSHIP.

FRIDAY, JUNE 10th.

Annual Business Meeting at 6 p.m.

Public Meeting at 7 p.m.

President - Rev. John C. Ballantyne.
Speaker: Rev. SIDNEY SPENCER, B.A.
(Minister of Hope St. Church, Liverpool)
Subject: "Disarmament By Example."

Hon. Sec.: Rev. Walter M. Long.

: UNITARIAN HISTORICAL SOCIETY. :

ANNUAL MEETING for Business **at 11 a.m.** and **PUBLIC MEETING at 4-30.**

ON THURSDAY, JUNE 9th,

in the Lower Essex Hall, London.

Paper by Rev. W. G. TARRANT, B.A. "The Story of the Inquirer."

The British and Foreign Unitarian Association.

Anniversary Meetings, 1927

(And Meetings of Other Societies).

Programme.

TUESDAY, JUNE 7th.

2-30 p.m.	National Union of Lay Preachers	
2-30 p.m.	Sunday School Association Conference	Essex Hall (Lower)
4-30 p.m.	**Reception by Presidents of the B.F.U.A. & S.S.A.**	Essex Hall (Upper)
7-30 p.m.	**Anniversary Service—** **Rev. Sydney B. Low, D.D.**	Rosslyn Hill Chapel Hampstead.

WEDNESDAY, JUNE 8th.

10-30 a.m.	**B.F.U.A. Business Meeting**	Essex Hall (Upper)
3-30 p.m.	Women's League	Essex Hall (Upper)
3-30 p.m.	Men's League	Essex Hall (Lower)
5-30 p.m.	Fellowship of Youth	Essex Hall (Upper)
5-30 p.m.	Social Service Union	Essex Hall (Lower)
7-30 p.m.	**B.F.U.A. Public Meeting**	Essex Hall (Upper)

Four Addresses on **"The Church Idea."**

Rev. Dr. Hurn, Rev. W. Whitaker, Rev. G. T. Sparham and Mr. N. Bishop Harman.

THURSDAY, JUNE 9th.

10-30 a.m.	S.S.A. Business Meeting	Essex Hall (Upper)
11- 0 a.m.	Unitarian Historical Society Business Meeting,	Essex Hall (Room 'C')
3- 0 p.m.	**Essex Hall Lecture** by **Rev. W. L. Sperry, D.D.** **"The Divine Reticence."**	Essex Hall (Upper)
4-30 p.m.	Central Postal Mission	Essex Hall (Upper)
4-30 p.m.	Unitarian Historical Society Public Meeting	Essex Hall (Lower)
8- 0 p.m.	**Conversazione.** (Tickets 1/6 until June 8th. Afterwards 2/-).	The Holborn Hall

FRIDAY, JUNE 10th.

10-45 a.m.	Minister's Meeting	Essex Hall (Upper)
11- 0 a.m.	Women's League (Delegates)	Essex Hall (Lower)
3- 0 p.m.	N.U. Temperance Society. Business Meeting	Essex Hall (Upper)
6- 0 p.m.	Peace Fellowship	Essex Hall (Upper)